MINUTES

OF THE

SYNOD OF NORTH CAROLINA,

AT THEIR

THIRTY-SECOND SESSIONS,

HELD IN

CHARLOTTE,

November 7th, 8th, and 10th,

1845.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

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THIRTY-SECOND SESSIONS

OF THE

SYNOD OF NORTH CAROLINA.

Synod met, in the Presbyterian church, in the Town of Charlotte, in the County of Mecklenburg, and State of North Carolina, on Friday the 7th of November, 1845, at 7 o'clock, P. M., according to adjournment.

A sermon was delivered, by The Rev'd Simeon Colton, the Moderator of Synod, from *Isaiah* xxi. 11. "*Watchman, what of the night? Watchman, what of the night!*"

Constituted with prayer.

PRESENT,

Of the Presbytery of Orange, The Rev'd Messrs. Eli W. Caruthers, Arch'd D. Montgomery, Jesse Rankin, John A. Gretter, Anderson G. Hughs, and William C. Sutton; with Messrs. Emsley Donald, D. P. Wier, and Alfred Scales, Ruling-Elders:

Of the Presbytery of Concord, The Rev'd Mr. Walter S. Pharr, The Rev'd Robert H. Morrison, D. D., The Rev. Messrs. Samuel Williamson, Henry N. Pharr, Daniel A. Penick, John Le Roy Davies, William A. Hall, Albertus Leander Watts, John S. McCutchan, James D. Hall, James E. Morrison, James M. H. Adams, William N. Morrison, John M. Wilson, Frederick K. Nash, James F. W. Freeman, Lemuel Murray, Elijah F. Rockwell, H. B. Cunningham, Walter W. Pharr, and George M. Gibbs; with Messrs. James Adams, John Morrison, Hugh M. Gray, Samuel Marlin, Thomas Price, Andrew Hoyle, John F. McCorkle, James B. Gibson, James Pharr, A. V. Cowan, Thomas A. Bell, Alex'r Graham, Thomas A. Allison, William S. Allison, and William Maxwell, Ruling-Elders: and

Of the Presbytery of Fayetteville, The Rev'd Messrs. Simeon Colton, Colin McIver, William N. Peacock, Adam Gilchrist, Hector McLean, Evander McNair, Arch'd Baker, and Neill McKay.

ABSENT,

Of the Presbytery of Orange, The Rev'd Messrs. William Paisley, Ezekiel B. Currie, and John H. Pickard; The Rev'd John Witherspoon, D. D.—L. L. D.; and The Rev'd Messrs. Elisha Mitchell, and Thomas Lynch; The Rev'd Nehemiah H. Harding, D. D.; The Rev'd Alex'r Wilson, D. D.; and The Rev'd Messrs. George W. Ferrill, Drury Lacy, Robert Burwell, Thomas R. Owen, James Phillips, Daniel G. Doak, Daniel Stratton, John C. Rankin, William N. Mebane, S. J. P. Anderson, John Paisley, Edward Hines, Jacob Doll, and Edmund C. Bittinger:

Of the Presbytery of Concord, The Rev'd Messrs. John B. Davies,

Stephen Frontis, Cyrus Johnston, Andrew Y. Lockridge, Daniel Lindley, Thomas P. Johnstone, John M. M. Caldwell, James Kerr, Samuel B. O. Wilson, and John E. McPherson: and

Of the Presbytery of Fayetteville, The Rev'd Messrs. Robert Tate, John McIntyre, Samuel Paisley, William Brobston, Hector McNeill, Arch'd Smith, John R. McIntosh, Hugh McLaurin, William W. Eells, Hugh A. Munroe, Malcom Conoley, and Colin Shaw.

The annual reports from the several Presbyteries composing this Synod, were produced; and are as follow; viz:

1. "The Presbytery of Orange report to the Synod of North Carolina, that they consist of 26 ministers, and have, under their care, 42 congregations, 3 licentiates and 6 candidates; and that, since their last report, they lost, by death, The Rev. John Paisley; installed The Rev. Arch'd D. Montgomery, Pastor of the congregation of Lexington; organized the new church of Snow-creek, in the County of Stokes; and dissolved the Pastoral relation of The Rev'd William C. Sutton, to the congregation of Little river."

"Respectfully submitted, by order of the Presbytery."

(Signed,) "N. H. HARDING, Stated Clerk."

"Hillsborough, Oct. 30th, 1845."

2. "The Presbytery of Concord report to the Synod of North Carolina, that they consist of 29 ministers; and have, under their care, 53 congregations, 1 licentiate, and 1 candidate; that, on the 9th of February 1845, they lost, by death, The Rev'd John B. Davies; that, on the 26th of March, 1845, they dissolved the Pastoral relation of The Rev'd John M. M. Caldwell, to the congregation of Sugar-creek, and declared that congregation vacant;—that, on the same day, they dismissed The Rev'd John M. M. Caldwell, with a view to a connexion with the Presbytery of Cherokee; that, on the same day, they dismissed Mr. Thomas C. Davis, a licentiate, to put himself under the care of the Presbytery of Holston; that, on the same day, they dismissed Mr. Robert N. Davis, a licentiate, to put himself under the care of the Presbytery of Lexington; that, on the 11th of October, 1845, they dismissed Mr. Richard E. Sherrill, a candidate for the gospel ministry, to put himself under the care of the Presbytery of New Brunswick; that, on the same day, they dissolved the Pastoral relation of The Rev'd Stephen Frontis, to the congregation of Salisbury, and declared the said congregation vacant; that, on this, the 7th of November 1845, they dissolved the Pastoral relation of The Rev'd Andrew Y. Lockridge to the congregation of Back-creek, and declared the said congregation vacant; and that, on the same day, they dismissed The Rev'd Andrew Y. Lockridge, with a view to a connexion with the Presbytery of Cherokee."

"By order of the Presbytery."

(Signed,) "JOHN S. McCUTCHAN, Stated Clerk."

"Charlotte, N. C. Nov. 7th, 1845."

3. "The Presbytery of Fayetteville report to the Synod of North Carolina, that they consist of Nineteen ministers; and have, under their care, Forty six congregations, six licentiates, and five candidates; that, on the 3d day of April, 1845, they dismissed The Rev'd William W. Eells, with a view to a connexion with the Presbytery of Baltimore; that, on

the 4th day of April, 1845, they dissolved the Pastoral relation of The Rev'd Samuel Paisley to the congregation of Buffaloe, and declared the said congregation vacant; that, on the same day, they received reports, from committees appointed at a former meeting, announcing, that The Rev'd Hector McLean was installed as the Pastor of the congregation of Philadelphus; that The Rev'd Evander McNair was installed, as the Pastor of the united congregations of the Bluff and China Grove; and that The Rev'd Neill McKay was installed, as the Pastor of the congregation of Sardis; that, on the same day, they dissolved the Pastoral relation of The Rev'd Arch'd Baker, to the congregation of Ash-pole, and declared the said congregation vacant; that, on the 5th of April, 1845, they dismissed Mr. Peter McNab, a licentiate, to put himself under the care of the Presbytery of East Alabama; that, on the same day, they licensed Mr. Neill McDonald, to preach the gospel; that, on the 31st of October 1845, they dissolved the Pastoral relation of The Rev'd John R. McIntosh to the congregation of Centre, and declared the said congregation vacant; and that, on this, the 1st of November 1845, they licensed Mr. Arch'd Currie, to preach the gospel." "By order of the Presbytery.

(Signed,) "COLIN McIVER, Stated Clerk."

"Union Church, Moore County, N. C. Nov. 1st, 1845.

The Rev'd Samuel Williamson was chosen Moderator; and The Rev'd Messrs. Caruthers and Rockwell were appointed Temporary clerks.

Adjourned, to meet, in the Court-house, in this town, on to-morrow, at 9 o'clock, A. M. Closed with prayer.

SATURDAY, Nov. 8th, 1845.

Synod met, according to adjournment. Present as above. Opened with prayer. The minutes of last evening were read. The minutes of the last Stated Sessions of Synod having been printed, each member present was furnished with a copy thereof; and the reading of them was dispensed with.

The Rev'd Messrs. Eli W. Caruthers, Arch'd D. Montgomery, Jesse Rankin, Samuel Williamson, Henry N. Pharr, William N. Morrison, Frederick K. Nash, and Lemuel Murray, assigned the reasons of their absence from the last Stated Sessions of this Synod.

The following committees were appointed; viz:

1. Of Bills and Overtures,—The Rev'd Messrs. Adam Gilchrist, William A. Hall, Hector McLean, and John A. Gretter, and Mr. Thomas A. Allison, Ruling-Elder:

2. To review the records of the Presbytery of Orange,—The Rev'd Messrs. Wm. N. Peacock and James D. Hall:

3. To review the records of the Presbytery of Concord,—The Rev'd Messrs. Arch'd D. Montgomery and Evander McNair:

4. To review the records of the Presbytery of Fayetteville, The Rev'd Messrs. Jesse Rankin and John M. Wilson:

5. To take charge of such written statements on the progress of religion in the several churches under the care of this Synod, as may be

presented by the several Presbyteries; and to prepare a connected summary of their contents, to be submitted to Synod, during the present Sessions;—The Rev'd Messrs. Daniel A. Penick, Jesse Rankin and William N. Peacock:

6. To inspect the printed minutes of the last General Assembly of the Presbyterian church, and make report of such articles therein, as may be found to claim the attention of Synod;—The Rev'd Messrs. Evander McNair and Frederick K. Nash:

7. To make arrangements for the various religious exercises, to be observed, during the present Sessions of Synod;—The Rev'd Messrs. James F. W. Freeman and Simeon Colton, and Mr. Alex'r Graham, Ruling-Elder: and

8. To audit the account of the Treasurer of Synod,—The Rev'd Messrs. Arch'd D. Montgomery and James D. Hall, and Mr. Andrew Hoyle, Ruling-Elder.

The standing rule of Synod, which requires each member to prepare and exhibit a written statement on the progress of religion at each annual meeting, was repealed; the same being superseded by the resolution adopted, at the last Stated Sessions, requiring each Presbytery to prepare and exhibit, annually, to this Synod, a connected summary of the state of religion within its bounds.

The committee appointed, at the last Stated Sessions, to carry into effect, the plan adopted by the Synod, for the more extensive diffusion of knowledge, by the circulation of suitable books and tracts, exhibited their report; which, being read, was approved and ordered to be recorded; and is as follows; viz:

"The committee on Colportage, appointed at the last Sessions of this Synod, ask leave to place before you, a statement of their proceedings.

"Much, it will be remembered, was said, at the time when the committee was appointed, about the best means of raising funds, and the amount that might, probably, be raised. Soon after the Sessions of Synod were closed, your committee held a meeting, for the purpose of organizing themselves into a body, for business; and for consultation, concerning the best mode of carrying out the object of their appointment. At this meeting, the Rev'd Adam Gilchrist was appointed Scribe; and Mr. George McNeill was appointed Treasurer.

"The first question which seemed to present itself was, Whether a special agent should be employed, to visit the churches, and endeavor to take up collections? On this subject, the committee felt themselves bound to pay deference to the opinions which had been expressed in your body, at the time of their appointment. As many had expressed an opinion in opposition to such Agency, your committee felt some degree of embarrassment, in coming to a decision. They, however, after mature deliberation, determined to dispense with the services of such an Agent; and try the effect of a direct application to the churches. That this was the best course, the committee are now fully convinced, taking into view all the circumstances attending the commencement of the enterprize.

"In accordance with the resolution thus adopted, a circular letter was prepared, and sent to every minister and church in our connexion. In

this letter, the matter of collecting funds, whether by an Agent or by the action of the church, was referred to those addressed; with a request, that such a course should be adopted as might be thought proper; and that, when determined, an answer should be returned to the committee. Several letters were received in reply. By some, it was thought, that a special Agent would be useful; by others, that it would be better to leave the matter to Pastors and churches. Some were not only averse to receiving an Agent; but, for various reasons, declined doing any thing; and, from some others, no answer whatever has been received.

"The sums contributed by the respective churches have not been large; and considerable time elapsed, before any return was made to the circular. Your committee, therefore, were unable to commence operations as early as they wished, for want of means.

"When means were obtained, another difficulty was presented. Where should men be found, competent to act as Colporteurs? The committee had, in their circular, requested Clergymen in different parts of the State, to recommend persons, if they knew of any, suitable for the purpose. They also corresponded with gentlemen abroad, upon the subject. They regret, however, to be obliged to say, that, in their inquiries, they met with but little success. Hitherto, they have not met with any, whom they could engage for any considerable length of time. A temporary engagement was made with two individuals, then recently from Union Seminary. One of these went out, as a mere matter of experiment, for a few days; and was successful, in disposing of a considerable number of books. To encourage the other, and in the hope that he would be more permanent, the committee made a purchase of a horse, a carriage, and other equipments. This person reports, that, in the course of three weeks, he travelled 180 miles, disposed of 172 volumes, and 73 tracts, amounting, in value, to $68 37;—that he preached eight times; and that he found the disposition for reading religious books very general; and that also, he found the community, generally, favourable to the sale of the books of the Assembly's Board. This person, after the short excursion mentioned, declined further service; and the property purchased for his use, is now on hand; but without expense to the concern. The Rev'd Mr. McCutchan has sold a considerable number of books, in the Western part of the State; and a Mr. Reid, recommended by Mr. McCutchan, is now in employ, as a Colporteur, in two of the Western Counties. To him, books, to the amount of $100, have been committed, for sale.

"The committee have established a Depository for their books, at the store of Mr. George McNeill, in Fayetteville; where they have on hand, recently received, a good supply of the publications of the Assembly's Board, and of those of the American Sunday-School Union. The number of volumes now on hand, of small and large, is about 5000. Of these, about 3000 are the publications of the Sunday-School Union. It is, here, proper to remark, that, in a correspondence with the officers of that establishment, they offered, that, in case we would purchase of them, to the amount of One hundred dollars, payable on delivery, they would add the value of another hundred dollars, all to be disposed of, by us, at pleasure. Arrangements will be made with the American Tract

Society, to procure such of their publications as may be desired. From this depository, individuals, associations, churches, or Sunday-Schools, may obtain such books as they may desire. They are sold out, at the prices at which they are marked on the catalogue; and, to Colporteurs, at a discount, which will afford a handsome compensation for services.

"The committee have thought it expedient, in making compensation to Colporteurs, at least for the present, to adopt the plan of allowing a premium on sales made, with the privilege of returning such books as are not sold, rather than to give a fixed salary.

"During the past summer, the committee, having learned that The Rev'd Stephen Frontis had been released from Ministerial duties in his particular location, requested him to take a temporary Agency, for the purpose of visiting some churches, from which no returns had been received. He consented to go out, for a short time; and, in his progress, made some collections: but, finding people labouring under an apprehension of embarrassment, from a deficiency in the harvests, he did not think it expedient to continue the business; and accordingly, left the field.

"The amount that has been received from the different churches, ministers, and individuals, together with the disbursements made by order of the committee, and the present state of the funds, will be reported to you, by the Treasurer.

"Such, Brethren, is a brief outline of what the committee have been able to accomplish, during the past year. They regret, that more has not been done; but, considering the difficulty of putting into operation, in a short time, a scheme so extensive, and involving so much care, they hope they shall not be considered as having been remiss in duty, or unfaithful to their trust. It has been their object, to place the enterprize on a solid foundation, so that there might be a permanency; thus holding out to the churches, a prospect of continued and increasing good. Such a concern is not to be brought to maturity in a few moments; nor without much labor and calculation. Your committee regard the undertaking as of vast importance; and are confident in the expectation, that, when it shall have acquired maturity, the enterprize will be found a means of much benefit to individuals, and one of the most efficient means of giving strength to the Presbyterian cause, as well as of scattering much good seed through the community. Under this confident expectation, the committee cannot but hope, that the whole subject will deeply engage the attention of this Synod; and that every Office-bearer in our church, as well as every individual member, will feel disposed to do all he can, to further the great design.

"No means are more effectual to prevent the ingress of error, and to preserve the purity of gospel doctrine, than the circulation of good books, written in a style adapted to the general mass of readers. Let a bookshelf, in every dwelling, be filled with these publications; and there would always be a faithful Sentinel, to watch the door, and keep out every intruder, and every enemy, in whatever form he might approach. The Minister, who will make it a part of his business to encourage the distribution of these books, will raise up a host within his precinct, to defend and advance the cause of truth. The Elder, who shall go forth,

to aid in circulating these treasures, will stand in the place of an Aaron and Hur, to his Minister; and every individual who takes an active part, as a church member or otherwise, in this good work, is scattering, broad-cast, the seed of the word of life; which, in due time, will spring up, and bear an abundant Harvest. And, when we shall be laid in the grave, our voice, through these Agents, will be heard on Earth, still proclaiming the message of God, speaking to our children and children's children, and ministering to them those friendly warnings, which a parent's fondness and a parent's care will impress more deeply on the mind; and which, with the blessing of God, will be their guide through life, and their passport to eternal glory."

"By order of the committee,

(Signed,) "SIMEON COLTON, Chairman.

The report of the Treasurer of the Committee for the circulation of suitable Books and Tracts, was submitted; and being read, was approved, and ordered to be recorded; and is as follows; viz:

REPORT *of the Treasurer of the Committee for the circulation of Books and Tracts, appointed by the Synod of North Carolina, on the 8th of November*, 1844.

"FAYETTEVILLE, N. C., Nov. 1st, 1845.

"Cash, received contributions from churches and individuals, amounting to				$513 52
" "	from Colporteurs for the sale of books,	$84 14		
" "	for the sale of books at Depots,	25 60		
				109 74
	Total receipts,			$623 26
	DISBURSED.			
"Cash, paid Board of Publication for books,		$282 37		
" "	Rev'd C. McIver, for books,	31 75		
" "	Mr. Hardie, for books,	12 33		
" "	Sunday School Union, for books,	100 00		
	☞ That society made a donation of books, to the value of $100, for gratuitous distribution.			
" "	for horse and carryall, &c. for Colporteur,	142 50		
" "	for contingent expenses, printing, postage, freight, exchange, insurance, &c.,	16 28		
				$585 23
	Leaving a balance, on hand, of			$38 03

"There is, on the way from Philadelphia, another Invoice of books, which cost, at catalogue prices, $95 15, not included in the above statement; but, for which, payment must be made within five weeks, to secure the cash discount. When these books arrive, there will be, in the depository, about 5000 volumes, of all descriptions, from the child's catechism up.

"The Committee have sent, by way of Charleston and Columbia, two boxes of books, containing $50 worth each, at catalogue prices, to The Rev'd Mr. McCutchan, who has undertaken to dispose of them, in his congregations; and they have also sent one box, containing $100 worth, to Mr. McCutchan's care, for Mr. Reid, who was recommended by Mr. McCutchan, as a Colporteur, to operate in two or three counties, in his section of the State. We have, as yet, had no returns, on account of

these books: Indeed, there has hardly been sufficient time to expect any from Mr. Reid, since he probably received the books. All these books have been paid for, by the committee.

"The Board of Publication have declined opening an account with the committee, as such. The books have been sent, as ordered by your Treasurer, on his *personal* responsibility.

"It is believed, that we *now* have the means of keeping at least *one* efficient Colporteur in the field; and a large number of books may be circulated over the State, in the course of a few years. It is very desirable, however, that our operations should be much enlarged.

"Respectfully submitted.

(Signed,) "GEORGE McNEILL, Treas'r of the Committee."

To the foregoing general report, there was appended an account-current, containing, in detail, all the particulars included in the report; which, being read, was approved, and ordered to be recorded; and is as follows; viz:

"DR. *The Committee, &c. In account with George McNeill, Treasurer.*

"1845, Feb'y 17.	"To cash, paid The Rev. S. Colton's ac't for printing, postage, &c., No. 1,			$5 68
" "	27. To cash paid The Rev'd Colin McIver, for books, No. 2,			24 00
" "	" " " " " " " " " " " 3,			7 75
"	Mar. 1. To cash remitted, in a check, to Mr. Joseph P. Engles, Agent, &c.	$100 00		
	Premium on check,	50		
			100	50
" "	" To cash paid for a Book for the Treasurer and for a Letter book,			1 40
" "	6. To cash paid Mr. Hardie for books, (of the Board of Publication,) No. 4,			12 33
" "	20. " Insurance on $150 from Philadelphia to Fayetteville,			1 50
"	April 30. To cash paid Mr. Thomas Cox for a horse for Colporteur, No. 5,			70 00
" "	" To cash paid Mr. R. W. Brown's charges, on a box of books from Philadelphia,			86
" "	" To cash paid for freight and drayage on ditto from Wilmington,			70
" "	" To cash paid Mr. G. W. McDonald. for Harness, No. 6,			12 50
" "	" To cash paid Mr. James Martine, for Carryall, 7,			60 00
"	Aug. 22. To check remitted to Mr. Joseph P. Engles, for books,	$66 66		
" "	" To ditto, Mr. F. W. Porter of S. S. U.,	100 00		
" "	" To cash paid premium on checks,	1 67		
			168	33
"	Oct. 9. To check remitted to Mr. Joseph P. Engles,	$115 71		
" "	" To premium on ditto,	1 16		
			116	87
" "	" To cash paid Postages,			2 81
			$585	23

CR.

1844.	Dec.	By cash collected in the Fayetteville church,	$45 00
1845.	Feb'y 3.	By cash from The Rev'd Mr. Stratton,	30 00
"	" 5.	By cash from Union Church, per Rev'd S. Paisley and per Wm. Shaw, Esq.	4 50
		Carried forward,	$79 50

		Brought over,		$79 50
1845.	Feb'y 8.	By cash from China Grove church, per Jas. Martine, Esq.,	$9 10	
"	" "	By cash from Long Street church, per ditto,	6 37	
"	" "	By cash from Antioch church, per ditto,	3 40	
				18 87
"	" "	By cash from Unity church, per Rev'd Wm. A. Hall, per D. A. Davis, Esq.,	1 70	
"	" "	By cash from Mocksville, per ditto, ditto,	18 75	
"	" "	By cash from Salisbury, per Rev'd S. Frontis,	22 25	
				43 00
"	Mar. 3.	By cash from Galatia church, per Rev'd C. McIver,		7 00
"	" 6.	By cash from Raleigh, per Jesse Brown, Esq.,		25 50
"	" "	By cash from Poplar Tent, per Rev'd W. W. Pharr, by D. A. Davis, Esq.,	20 00	
"	" "	By cash from Rocky River, per Rev'd Mr. Penick,	40 50	
				60 50
"	" "	By cash from Sardis, per H. Elliot, Esq.,		9 00
"	" 13.	By cash fm Arch'd McDiarmid, Esq., pr Rev. C. McIver,		3 00
"	" 17.	By cash from Rev'd Cyrus Johnston,		15 00
"	April 7.	By cash frem Rev'd S. Paisley, rec'd at St. Paul's,		2 20
"	" "	By cash from Rev'd Hector McNeill,		6 25
"	" "	By cash from Mount Carmel, per Rev'd Mr. Peacock,		2 50
"	" "	By cash from Philadelphus,		1 50
"	" 15.	By cash from Goshen, per Rev'd Mr. McCutchan,		5 00
"	May 2.	By cash from Antioch, per John McGougan, Esq.,		90
"	" 31.	By cash from Lexington, per J. Brown, Esq.,		6 25
"	June 6.	By cash from Back creek, per Rev'd E. F. Rockwell,		7 20
"	" 30.	By cash from Shiloh church, of Rev E. Hines, per Rev. C. McIver,		10 00
"	July 2.	By cash from Bethesda church, per Arch'd Baker, Esq.,		1 35
"	" 7.	By cash from Rev'd Mr. Gretter, (Greensborough,)		100 00
"	Sept. 11.	By cash from Laurel Hill, per Rev'd Mr. Gilchrist,		9 00
"	Oct.	By cash, collections made by Rev'd S. Frontis, Agent, viz:		
		Rev'd W. S. Pharr, by D. A. Davis,	$5 00	
		Rev'd W. W. Pharr,	5 00	
		Buffaloe Church,	11 00	
		Bethel Church,	1 38	
		Mrs. Wm. Paisley, (Greensborough,)	1 00	
		Hillsborough Church,	7 43	
		Dr. A. Wilson,	1 00	
		Rev'd E. Mitchell, (Chapel Hill,)	10 00	
		Rev'd Professor James Phillips,	5 00	
		Mr. Charles Phillips,	10 00	
		Gov. Swain,	10 00	
		Mr. A. Brown,	1 00	
		Mr. Neill,	50	
		Mrs. Frances Devereux, Raleigh, 40 00		
		Mrs. R. E. Maddox, 50		
			40 50	
		Mr. Spencer, (Louisburg,) 1 00		
		Mrs. H. B. Bobbet, 5 00		
			6 00	
		Miss A. Benedict, (Danville,)	5 00	
		Mr. N. Lewis, (Milton,)	3 00	
		Carried forward,	$122 81	$413 52

	Brought over,		$122 81	$413 52
	Deduct Mr. Frontis's travelling expenses,	$14 35		
	Allowance for his services,	8 46		
			22 81	
	Balance,		$100 00	
	Mr. Frontis's nett collections,			$100 00
	Total of Donations,			$513 52
1845.	Feb'y 28. By cash from Mr. H. McAlister, (Colp.) for sale of books,		$29 44	
"	June 4. By cash from Mr. N. McDonald, (Colp.) for sale of books,	$68 37		
	Deduct 20 per ct. allowed him for salary,	13 68		
			54 70	
"	" " By cash for sale of books, at Depository, by Treasurer,	$15 60		
"	" " By cash for books sold to Rev'd H. Munroe,	10 00		
			25 60	
				$109 74
	Amount of receipts,			$623 26
	Amount of Disbursements,			585 23
	Balance in the Treasurer's hands,			$38 03

(Signed,) "GEORGE McNEILL, Treasurer."

"Note.—The above account, with the vouchers, was examined by us, and found to be correct."

(Signed,) "SIMEON COLTON,
"ADAM GILCHRIST."

In view of the importance which the Synod attached to the subject matter of the foregoing reports and statements, it was

Resolved, that the committee, to whom the business therein embraced has heretofore been confided, be continued; and be considered as a *standing committee* of this Synod, to be, for the sake of convenience, henceforth known and designated, as the *committee of Colportage*, and, to facilitate the future operations of that standing committee, The Rev'd Robert H. Morrison, D. D., and The Rev'd Messrs. John A. Gretter and Daniel A. Penick, were appointed a committee, to take the subject of Colportage into consideration; and make report thereon during the present Sessions.

The Rev'd Colin McIver informed Synod, that he had now ready for the press, an Exposition of the Constitution of the Presbyterian church, embracing doctrine, government, discipline, and worship; which he had already submitted to the Presbytery of Fayetteville, and which he also wished to submit to this Synod, anterior to publication. Whereupon, The Rev'd Robert H. Morrison, D. D., and The Rev'd Messrs. John A. Gretter and Arch'd Baker, were appointed a committee to examine the said work, and make report in relation thereto, as soon as practicable.

The committee appointed, at the last Stated Sessions, to carry into effect the resolution of Synod, touching the printing of the minutes, in pamphlet-form, exhibited their report; which, being read, was approved and adopted; and is as follows; viz:

"The committee appointed to contract for the printing of the Minutes of Synod report, that they have contracted with E. J. Hale Esq. for the printing of 300 copies, at the sum of $31.

"The committee suggest, that the Stated clerk should be allowed something (say about $5,) for preparing the manuscript copy for the press; provided that duty be not included in his appropriate duties, as Stated clerk, and paid for, as such." "Respectfully submitted.

(Signed,) "GEORGE McNEILL,
"JAMES MARTINE.

Ordered, that the Treasurer pay the expense incurred in the printing of the minutes, as specified and suggested in the above report.

Synod proceeded to fill up the existing vacancies in the Board of Directors and Electors of the Union Theological Seminary; and, for this purpose, the following persons were appointed; viz: The Rev'd Messrs. S. J. P. Anderson and Henry N. Pharr, whose term of service has expired, were re-appointed, as directors of the said Seminary, to serve for the ensuing four years: In the room of Mr. Jesse Brown, whose term of service has expired, Mr. Richard V. Watkins was appointed, a Director of the said Seminary, to serve for the ensuing four years: and, in the room of The Rev'd John M. M. Caldwell, who has left the bounds of this Synod, The Rev'd Samuel B. O. Wilson was appointed an Elector of the said Seminary, to serve for the ensuing year.

The Trustees of Synod, appointed, at the last Stated Sessions, and who were specially charged with the necessary attention to the Legacy left to this Synod by the late Mr. Abraham Lorantz of Iredell county, deceased, exhibited their report; which, being read, was approved, and ordered to be recorded; and is as follows; viz:

"The Trustees of the Synod of North Carolina beg leave to report, that, according to the instructions of Synod, they have attended to the duty assigned to them, respecting the Legacy of Mr. Abraham Lorantz, deceased; that, in conjunction with the administrator, they offered the land for sale; and that the land, (225 acres) not bringing the value, in their judgment, they became the purchasers, for the benefit of the Synod, at $700. And further, they report, that, on settlement of the administration, it is thought, there will be due, from the administrator, over and above the price of the land, something more than one hundred dollars.

"The Trustees further suggest to Synod, the propriety of the re-appointment of Trustees, according to an act of the Legislature of North Carolina, at their Sessions of 1844–5."

"All which is respectfully submitted."

(Signed,) "JOHN M. WILSON,
"THOMAS A. ALLISON,
"DOLPHIN A. DAVIS.

In accordance with the suggestion contained in the above report, the same persons appointed, at the last Stated Sessions, with the addition of Mr. William F. Cowan, were re-appointed, Trustees of this Synod, to be considered as a permanent body; and to hold their office, until others be appointed in their place.

Resolved, that the Devotional exercises for the furtherance of the Foreign Missionary cause, take place, in the church, on Sabbath evening,

at 7 o'clock; and the committee on religious exercises were directed to make suitable arrangements, for the occasion.

Dr. David T. Caldwell, a Ruling-Elder from the congregation of Sugar-creek, and Mr. Caleb Irvine, a Ruling-Elder from the congregation of Ramah, appeared in Synod, and took their seats, as members.

A communication was received and read, from the committee for Foreign correspondence, acting under the authority of the General Assembly of the Free Presbyterian church of Scotland, acknowledging the receipt of this Synod's act, in reference to the said church; expressing gratification, in the reception of the said act, and reciprocating the sentiments of fraternal regard, therein contained.

On inquiry, it appeared, that, conformably to the injunction of this Synod, at its last Stated Sessions, each of the Presbyteries had appointed an agent for Domestic Missions, within its bounds.

The committee to whom the records of the Presbytery of Orange had been referred, informed Synod, that no records, from that Presbytery had been, or were likely to be put into their hands. Whereupon, the said committee was discharged. And, whereas the said Presbytery, now, for two years, in succession, have failed to send their records to this Synod, for review, it is

Ordered, that the said Presbytery be more punctual in the discharge of this duty, for the future, and that they forward their minutes to this Synod, at its next Stated Sessions, for review.

On inquiry, it appeared, that, conformably to the injunction of this Synod, at its last Stated Sessions, each of the Presbyteries had appointed an agent for Foreign Missions, within its bounds.

The Agent of the Presbytery of Orange, for Foreign Missions, exhibited his report, which is as follows; viz:

"The Agent of the Orange Presbytery, for Foreign Missions would report to the Synod, that, owing to the late period on which he entered upon his agency, he is unprepared to present any full report, relative to the great and noble cause of Foreign Missions. He would, however, state, that he addressed a circular to all the churches in Orange Presbytery, on this subject, which was responded to, only by about half of them. He is unable to present a statistical report of the amount collected; but he is happy to state, that it is believed, an increasing interest is felt, in this work."

"Respectfully submitted."

(Signed,) "JOHN A. GRETTER."

The agent of the Presbytery of Concord, for Foreign Missions, exhibited his report; which is as follows; viz:

"The agent of the Presbytery of Concord, in behalf of the General Assembly's Board of Foreign Missions, respectfully reports to the Synod of North Carolina, that, at an early period after his appointment, he addressed a circular letter to each of the Pastors and other ministers within the bounds of the Presbytery, urging them to attend to the subject of Foreign Missions, in their respective charges, and to aim at inducing every member of the church to contribute something, according to his ability, and to report to the agent; that he has received reports from 17 churches; that the aggregate amount contributed, by these churches, in

behalf of Foreign Missions, is $383 64; of which, $366 14 have been forwarded to the Treasurer of the General Assembly's Board of Foreign Missions; and that 35 churches remain unheard from, on this subject."

"Respectfully submitted."

(Signed,) "DANIEL A. PENICK."

The Agent of the Presbytery of Fayetteville, for Foreign Missions, (The Rev'd Arch'd Smith) having been prevented, by the Providence of God, from personally attending the present Sessions of Synod, exhibited no report.

The committee of Bills and Overtures submitted Overture No. 1; viz: a proposal to establish a Literary Institution within the limits of Synod, to be under the direction and control of this Synod, which should be of such a high character as to enlist the influence and patronage, and secure the affections and effective energies of all the Presbyterians in the State of North Carolina. This Overture being read, was accepted; and Synod agreed to make the consideration thereof, the special object of attention, this evening, at 7 o'clock.

The several committees, to whom the records of the Presbyteries of Concord and Fayetteville had been referred, respectively reported, that they had found the said records kept with care, neatness, and accuracy; and recommended, that they be approved; which was accordingly done. The records of the Presbytery of Concord were approved, to Page 354; and those of the Presbytery of Fayetteville were approved, to Page 258.

At 7 o'clock P. M., agreeably to the order agreed upon, Synod took up, for consideration, Overture No. 1; and, after long, interesting, and careful deliberation, the said Overture was unanimously adopted, in the following words; viz:

Whereas it has been found, that a Literary Institution, under the care of a particular denomination of christians, is an important means of giving individuality and strength to such a denomination, and of perpetuating its peculiar views of religious principles and church polity; and whereas it is believed by many, that such an Institution, under the control of this Synod, would be of vast benefit to the Presbyterian community in this State: Therefore,

Resolved, that The Rev'd Messrs. Simeon Colton, Drury Lacy, Arch'd D. Montgomery, William N. Mebane, Walter S. Pharr, Daniel A. Penick, James M. H. Adams, William N. Peacock, and Neill McKay; The Hon. Henry Potter, and Messrs. Jesse H. Lindsay, A. Hargrave, Alfred Scales, Robert J. McDowel, Daniel Coleman, James Hervey Wilson, George McNeill, and Henry Elliot, be, and they hereby are appointed a committee, whose duty it shall be to meet and consult on this interesting subject; to take into consideration, the expediency of establishing such an Institution, the place where it would be most desirable to establish it; and the best manner of obtaining the means of putting it into operation; and make report of the result of their deliberations, on these points of inquiry, to this Synod, at its next Stated Sessions.

The Rev'd Simeon Colton obtained leave of absence, during the remainder of the present Sessions.

Adjourned, to meet, at this place, on Monday next, at 9 o'clock, A. M. Closed with prayer.

MONDAY, 10TH NOVEMBER, 1845.

Synod met, according to adjournment. Present as above. Opened with prayer. The minutes of Saturday were read.

The printed minutes of the last Stated Sessions, were, by order of Synod, divided into three bundles; and a bundle given to each Presbytery.

The committee appointed to inspect the printed Minutes of the last General Assembly of the Presbyterian Church, and make report of such articles therein, as may be found to claim the attention of Synod, exhibited their report; which, being read, was adopted; and is as follows; viz:

"The committee to whom were referred the Minutes of the General Assembly, would respectfully report, That, while they find, in the said minutes, much of particular and general interest to the Presbyterian church, they would only bring to the notice of Synod, the action of the Assembly on the subjects of Slavery and Romish Baptism, as found on Pages, 16—18, and 34—37 of the printed minutes.

"In relation to which subjects, your committee would respectfully propose, for the adoption of this Synod, the following resolutions; viz:

"Resolved, 1. That the united and harmonious action of the Assembly, on the subject of slavery, is cause of devout gratitude, as shewing the true position of the Presbyterian Church, in relation to this subject; and will give a new impulse to the efforts of those engaged in the moral and religious instruction of our slave population.

"2. That this Synod do cordially and heartily approve of the decision of the Assembly, in declaring, that '*Baptism, administered by a Romish Priest, is not valid*,' as being in accordance with the word of God, and the standards of our church.

"Respectfully submitted."

(Signed, "EVANDER McNAIR, "FREDERICK K. NASH, } Committee."

The committee appointed to make arrangements for the various religious exercises to be observed during the present Sessions of Synod, exhibited a scheme of their proposed arrangements; which, being read, was adopted; and is as follows; viz:

"The committee propose, that the religious exercises of Synod commence, to-day, at 11 o'clock, A. M.; and recommend, that one hour be spent in the following exercises; viz:

"1. Psalmody, and reading a portion of scripture, conducted by The Rev'd Colin McIver.

"2. Prayer, By The Rev'd William N. Peacock.

"3. Exhortation, addressed to the members of Synod, By The Rev'd Eli W. Caruthers.

"4. Exhortation, addressed to church members, By The Rev'd Arch'd D. Montgomery.

"5. Prayer and Psalmody, By The Rev'd Robert H. Morrison, D. D.

"6. The Apostolic Benediction, By the Moderator of Synod."

"Respectfully submitted.

(Signed,) "SIMEON COLTON, "J. F. W. FREEMAN, "ALEX'R. GRAHAM. } Committee."

The committee appointed to take into consideration, the subject of Colportage, exhibited their report; which, being read, was adopted, and is as follows; viz:

"The committee to whom the system of Colportage, or the distribution of religious books was referred, respectfully present the following report.

"It cannot but be regarded as a matter of gratitude to the Head of the church, that an auspicious beginning has been made, in this good work. During the last year, a Depository of well-selected books, chiefly those of the Board of Publication, has been made, in the Town of Fayetteville. Funds, sufficient to pay all expenses thus far incurred, have been raised; and, as far as efforts have been made to circulate the books, the fact fully proved, that they will be gladly received by the people.

"None acquainted with the true state of things in North Carolina can be ignorant of the fact, that thousands and tens of thousands of its inhabitants are lamentably destitute of religious books. This destitution may be expected to remain, unless those who know the value of religion make benevolent efforts to remove it. And it certainly comports with the true spirit of the gospel, and is most solemnly demanded by its *Author*, that those who have shared its rich blessings should feel deeply concerned for others around them, who are ignorant of its truth, and living without its saving power.

"Among the remarkable signs of the present day, it demands special regard, that wise and good men have been disposed, and furnished with the facilities, to re-publish many of the ablest and most precious works on Theology, with which the church has been blest; and on terms so very cheap as to bring them within the reach of all classes of society. God, in his Providence, seems, thus, to be raising a standard, to counteract the strong and ceaseless torrent of corruption, which the irreligious press is now pouring out, with a view of subverting the principles and habits of men.

"No sooner had success been secured in this noble work, than a new spirit seemed to be awakened, among Christians of different denominations, to circulate these works, not by the slow process of offering them for sale in the thoroughfares of commerce; but, by sending devoted and prudent messengers from house to house, able to tell people of their value, and press them to receive them. In Switzerland, in France, and in these United States, hundreds of Colporteurs are now engaged in circulating religious books and Tracts; and the signal manner in which God has owned and blessed their labours, certainly claims the solemn attention of the church. While the remarkable success which has crowned this method of disseminating divine truth affords nothing to lead us to undervalue the inestimable importance of the christian ministry; may it not teach ministers themselves, that they may have erred, in placing too exclusive reliance upon their ministrations from the pulpit, to the neglect of those personal and persuasive appeals to men in private, calculated to secure attention to the salvation of the soul? Should it not teach all to consider, how much may be done, by carrying, to the habitations of men, the abiding means of christian instruction, and kindly pressing them to hearken to the words of eternal life?

"We need not sigh in vain for opportunities of doing good, when surrounded, on every side with families which might be supplied with the truth of God, essential to salvation. We need not travel far to find objects of true benevolence, when, in our daily walks, compassion for the souls of men would enable us to put into the hands of those who pass by us on their way to eternity, some message from God, which might guide them in the way to Heaven.

"The members of this Synod feel it to be their duty, affectionately and earnestly to invite the co-operation of all their churches in this important enterprize; believing, as they do, that its successful prosecution will increase their strength, guard their purity, aid their Pastors, and confer unnumbered blessings upon the rising generation. They cannot overlook the fact, that it is not for the lack of means, but for the want of a disposition properly to use them, that so little is done in the midst of us, to publish the glad tidings of the gospel.

"Were all the churches within our bounds to engage in this cause with a liberality similar to that of a few that might be named, the means would soon be furnished, of supplying all the destitute around us; and the churches themselves would be richly and permanently blest, in doing the work.

"In addition to the christian benevolence thus earnestly solicited in behalf of those who are not expected to aid in supplying themselves with religious books, the committee would respectfully suggest to the members of Synod, that much good might accrue to their own congregations, by adopting the plan of circulating among their people, the appropriate and excellent books, issued by the General Assembly's Board of Publication.

"The committee recommend to Synod, the adoption of the following resolutions, viz:

"Resolved, 1. That all our churches be earnestly requested to make an effort to raise funds for this object, between this and the next meeting of Synod.

"2. That Synod appoint one minister in each Presbytery, who will be expected to give all the information in his power to the standing committee on this subject, in respect to the fields to be supplied; and the employment of suitable colporteurs; and, as far as practicable, to aid in the collection and transmission of funds to the Treasurer.

"3. That a member of Synod be appointed to preach on this subject, during the next Stated Sessions of this body."

"All which is respectfully submitted."

(Signed,) "R. H. MORRISON, "JOHN A. GRETTER, "DANIEL A. PENICK, } Committee."

To carry into effect, in the several Presbyteries, the second of the above resolutions, the following persons were appointed; viz: In the Presbytery of Orange, The Rev'd Drury Lacy: In the Presbytery of Concord, The Rev'd Robert H. Morrison, D. D.: and, In the Presbytery of Fayetteville, The Rev'd Simeon Colton. And, in accordance with the third of the above resolutions, The Rev'd Robert H. Morrison, D. D. was appointed, to preach on the subject of colportage, at the next Stated Sessions of this Synod; and, in case of his absence, or inability to act,

The Rev'd Adam Gilchrist was appointed, as Dr. Morrison's alternate, to perform this service.

The committee appointed to prepare a connected summary of the information received, touching the progress of religion in the several churches under the care of this Synod, through the statements produced by the several Presbyteries, exhibited their report; which, being read, was approved; and is as follows; viz:

"The committee appointed to draw up a narrative of the state of religion within the bounds of the Synod, respectfully report, that, inasmuch as the materials put into their hands were too meagre to enable them to frame such a narrative as they would like to present to the Synod, they recommend, that, in the place of the usual narrative of the state of religion, the Synod send down to the churches, a Pastoral Letter, a draught of which is herewith respectfully submitted."

(Signed,) "DANIEL A. PENICK, "JESSE RANKIN, "WM. N. PEACOCK. } Committee."

The draught referred to in the above report, was then read, and unanimously adopted; and is as follows; viz:

"The Synod of North Carolina to the churches under their care. Grace, mercy and peace from God our Father, and from our Lord Jesus Christ.

"Beloved Brethren in the Lord:

"You are, no doubt, aware, that one of the primary objects of the annual meetings of your Synod, composed, as it is, of the Pastors and representatives of your churches, is, carefully to inquire into the condition of our beloved Zion; and to devise and propose measures for her improvement and enlargement. Remembering our high responsibility, as watchman on the walls of Zion, we feel constrained to communicate to you, the results and conclusions at which we have arrived, in an affectionate but faithful Pastoral Letter. Regard it, we beseech you, not as an ordinary official document, but as a special communication upon matters of practical and vital importance to yourselves, to your children, to our common country, and to the Kingdom of our Lord and Saviour Jesus Christ.

"And, at the very out-set, truth requires us to state, that the general aspect of our Zion, at present, is unusually discouraging and humiliating; that feebleness and decline are the leading features of *many*, whilst coldness, inactivity, and barrenness, are the most prominent characteristics of nearly all our churches;—a very few only *appearing* to be *prosperous*. Death and emigration are steadily, and with increasing rapidity, thinning our ranks, and diminishing our numbers. Very many of our venerable Fathers, both in the ministry and among the laity, who have been, during the last half-century, so prompt to come up to the help of the Lord against the mighty, have no longer a place, either in our churches or in our church judicatories. Nor have any of our churches, of late, been refreshed and strengthened by revivals of religion, as in former years. The Fathers have fallen asleep; but their sons, to an alarming extent, continue in the course of this world. The spirit of revivals, those precious harvest seasons for the souls of men and for the church of God, seems to

have departed from among us. With very few exceptions, the number of deaths and removals, in our churches, has exceeded the number of additions. From our statistical reports, it appears, that, within the past year, the number of our ministers has been diminished, by six, and of our candidates for the ministry, by ten. In addition to all this, the frequent, and, as it appears to us, unwise breaking up of Pastoral relations, of late, the rapid increase of vacant churches, and the manifest want of unity, energy, and cheerful liberality in the support of the gospel, are evils already of enormous magnitude, and fearfully ominous of a still darker day approaching. This state of decline, moreover, has been going on, for several years. We have, now, within the bounds and under the jurisdiction of our Synod, 27 vacant churches;—6 more than we had five years ago; and some of them, churches that have been heretofore regarded as among the strongest and most flourishing among us. And what is still more alarming, whilst this state of things not only continues among us, but steadily increases, our people seem to be recklessly and fearfully indifferent to it; and neither ministers nor people have hearts to pray about it. Nor is this all: For some six or eight years past, the number of revivals of religion within our bounds, the additions to our churches, the success of the Sabbath-school cause, attendance upon Bible class and Catechetical instruction, the amount of benevolent contributions, the disposition of our young men to devote themselves to the service of God and his church in the work of the ministry, the disposition of the people to sustain indigent candidates for the sacred office, and the zeal manifested by both ministers and people in the Temperance reform, instead of increasing, as the growth of our population and the indications of Divine Providence have loudly demanded, have, with very few exceptions, been steadily retrograding. Already, some of our feebler churches have a mere nominal existence; whilst others have become vacant, from their inability to support their Pastors: and, in some of the rest, there is either such a state of disaffection towards the Pastors, such an enervating indulgence in personal animosities and family quarrels, or, from some other causes, such an increasing difficulty to secure the stipulated ministerial support, as to render the prospects of their Pastors exceedingly discouraging and precarious. Under such circumstances, neither ministers nor people know what to expect; nor do they feel the right sort of stimulus, either to pray or to labour for the building up of the church. On the contrary, they are both disheartened, and disposed to criminate each other. This work of decay and mortification, though slow and often imperceptible, is, nevertheless, progressive and certain. Let the present state of things continue a little longer, and the weaker of our churches will become extinct; whilst the stronger will continue to decline and dwindle, until they become as weak as the weakest.

"Beloved brethren: We cannot witness such things, and contemplate such prospects respecting our beloved Zion, without sounding an alarm; —without stating distinctly, so far as we can ascertain them, not only the languishing state of the church, but the causes and the remedy.

"We know, indeed, that *every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;* and that, without the divine blessing,

all our efforts to build up his kingdom amongst men must be fruitless. We cannot, however, charge the decline of religion and the barrenness of ordinances to the Author of all good. We are assured, that *His arm is not shortened that he cannot save; neither is His ear heavy that he cannot hear;* but that sin produces a separation between Him and his people. The fault is ours;—chargeable either to the ministers or to the people;—most probably to both.

"We have most solemnly asked ourselves, as we now inquire of you, —Is the present languishing state of religion among us, and declining condition of our churches, owing to a want of faithfulness in the exhibition and application of appropriate Bible truth, from the pulpit, or in Pastoral visitations? Or, Is it owing to scandal, or gross inconsistencies, in the lives of your ministers? As to our professional performances, we are conscious of much imperfection. This, and any want of entire exemplariness of life, is, undoubtedly, too often, the legitimate result of the want of a sufficiently ardent, absorbing, and controlling piety, in our own hearts. Your ministers, then, need to be revived,—to have the Holy Spirit poured out, copiously, upon them: and, usually, when the people are revived, the preachers, as well as the people, feel it, and manifest it, as much as any.

"But, it sometimes occurs, that, when we would otherwise feel stirred up to greater zeal and activity in our professional work, we are discouraged and disqualified, by the fatigue and perplexing cares of employments that are utterly foreign from our sacred functions. To such employments, we are, not unfrequently, absolutely driven, in order to secure a bare competent support, for ourselves and our families. It is utterly impossible for us to be in a suitable frame, either intellectually or spiritually, to preach the gospel, either in the pulpit or in the family, when our bodies are worn down by secularizing employments, or our minds are jaded and harrassed by the pressure of debt, and the knowledge, staring us in the face, that that debt is enlarging, our liabilities increasing, our families unprovided for, our children growing up in ignorance, and that a large part of what little we do receive is paid either grudgingly or as a mere charity. We affectionately suggest, then, Dear brethren, that fervent prayers be offered to the Head of the church, and that appropriate efforts be made by both ministers and people, that the Lord would revive and encourage the hearts of your Pastors, and place them, in every respect, in a situation, as far as possible, free from worldly care, and favourable to their official usefulness.

"Again: We would affectionately inquire,—Is there no delinquency in duty among our Ruling-Elders,—in maintaining a wholesome discipline in the church, for the preservation of its purity; and in keeping up and encouraging weekly prayer-meetings, for the comfort of the saints, and the special benefit of the rising race? Are they sufficiently careful, to see that such meetings are attended, and conducted in an interesting and edifying manner? Are they doing all they can, to shield their Pastors from the shafts of wicked men; to hold up their hands, to second their efforts, and to carry out their plans for doing good;—for promoting the intelligence and spirituality of the people? Surely, we can never reasonably expect religion to be revived, or the church to flourish,

where there is little or none of the spirit of prayer. Our God is both able and willing, to cause his Zion, though ever so desolate and waste, to become as the garden of Eden: But He saith himself that He *will yet for this be inquired of*, by his people, *to do it for them*. And, are not the Elders of the church, men selected for their zeal and piety as well as for their wisdom and prudence, expected to be leaders and ensamples, in this most important and delightful exercise? If, therefore, they are not throwing their experience, practical skill, and personal influence, into zealous efforts to maintain weekly prayer-meetings, and to render them interesting and useful, they are not doing what the people expect them to do, what they might do, and what their office requires them to do, as co-workers with their Pastors, in fostering the impressions, which are often produced by the public and Parochial labours of their Pastors, by the Providences of God, and by the common influences of the Spirit. It is seriously feared, that the church is suffering, for want of more social prayer;—which always encourages family worship, and closet devotions. There are, probably, not less than four hundred and thirty Ruling Elders, within our bounds. How many weekly prayer-meetings are there? If every Elder had the spirit of prayer, and exerted himself to keep up a well conducted prayer-meeting, might we not confidently expect good results soon to appear! Would not their Pastors preach and pray more and better! Would not the people attend both Church and prayer-meetings better, and hear the gospel to better purpose? Would not sinners be converted, christians be more consistent, and our churches be more flourishing!

"But dear brethren,—Have our private church members no share in the guilt of bringing about the present languishing state of our Zion? Is there nothing like corruption, or mere nominal religion, in our churches? If a large proportion, or any considerable number of our church members are mere professors of religion, though ever so zealous for an orthodox creed, whilst they are strangers to experimental religion, having never been born again;—if they attend ever so punctiliously upon the outward and popular forms of christianity, whilst they are ignorant and destitute of its vital power, and neglect its practical duties,—can we expect the Church to flourish? If family worship be generally, or to any considerable extent, neglected;—if secret prayer be but rarely practised;—if personal, family, or neighborhood grudges and quarrels be allowed,—so that individuals and families of the same communion, who are brethren by profession, can say nothing but evil of each other, and never even speak to one another;—is it any wonder that the church is in a languishing state? If such be the state of things among us, (and we most heartily wish there was no evidence of such being the state of things in any part of our bounds;) has not the church the very elements of destruction, in her own bosom? It is not a novel thing in the History of the church, that her prospects are beclouded, and her friends dismayed by defeat and sore chastisements, on account of some sin indulged in by only a portion of her members, and sometimes only by a single individual. As memorable instances of this, and solemn warnings to us, we need only refer you to the golden calf, the murmuring of the people of Israel in Kadish, the iniquity of Peor, and the sin of Achan, in meddling with the accursed thing. We must ferret out, and

put away sin, if we would have the Lord to prosper the work of our hands.

"In this connexion, we feel constrained to specify some two or three prominent and growing evils, which, we fear, have already obtained a strong hold; and are exerting a most withering influence, in the church.

"1. In the first place, we mention, the indulgence of a wordly spirit, in the form of selfishness, avarice, and cupidity. We are aware, that it is difficult, in many cases, to distinguish between the operation of this spirit and dire necessity. Let every one scrutinize his own motives on this subject. But, whenever it is as obviously true of professing christians as of others, that every man seeketh his own, irrespective of his neighbour's wealth; that the constant and predominant current of their thoughts and desires is in the pursuit of wordly emolument; that their objects of pursuit, and plans of action, as evinced by their daily conversation and conduct, tend exclusively to the same end, viz: to the acquisition and hoarding up of property, for their own sensual enjoyment; and that it is with manifest reluctance that they contribute even a pittance —(a mere mite in comparison with the amount of their resources)—for the support of the gospel, or for benevolent purposes;—is it any wonder that religion languishes, or that the church dwindles? The influence of such a spirit, not only shuts out from the soul the claims of benevolence; but it freezes up the channels of charity, excludes God and religion from the mind; keeps men too busy to attend either upon family worship or the social prayer-meeting; prepares them to disregard the law of the Sabbath; disqualifies them for the devotions of the sanctuary; disposes them to take unlawful advantages in trade; and to extort, from their fellow-men, in direct proportion to the pressure of their necessities. Those who possess such a spirit, not only fail to be *the salt of the earth* and *the light of the world;* but they are *spots in our feasts of charity, clouds without water, trees whose fruit withereth, raging waves of the sea, wandering stars, to whom is reserved, the blackness of darkness for ever.* Dearly beloved,—*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all, and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by him.*

"2. Secondly: We have reason to fear, that the preaching of the blessed gospel, and the ordinances and privileges of God's house, are beginning to be greatly undervalued by our people. Already, it is but too evident, that the people feel no serious alarm when their house of worship is closed up, the candlestick of the sanctuary removed from among them, and the preaching of the gospel, which God has ordained as the principal means of salvation, is no longer enjoyed by them. For the same reason, in too many instances, vacant churches,—although they are scattering and becoming weaker every day,—seem to be constantly becoming less zealous and less united in effort, to procure, for themselves, an adequate supply of gospel ministrations. Hence, too many who enjoy the ordinances of the gospel and the privileges of the church,—persons, moreover, who are in far more affluent circumstances, —regard it as an intolerable tax,—a burden too heavy to be borne,— to have to pay, even a tythe of what their forefathers paid, for the planting of the church, and the support of the gospel. Perhaps, they have enjoyed such privileges so long, that they have become surfeited with them. Let them visit a new country, and there witness the lamentable effects of a destitution of the means of grace, and begin to feel pinched with hunger for the bread of life: then, feeling as if they cannot do without it, they will be glad to get that gospel which they now undervalue, even by paying ten times the amount, which, at present, it costs them. In direct proportion, moreover, to our valuation of gospel privileges, will our desires and cries be poured out to God, for his blessing to attend the ordinances of his house. Although the gift of the Holy Spirit cannot be purchased with money; yet, so long as professing christians love their money or property more than they love the means of grace, or the souls of their fellow-men, they need not expect the Holy Spirit to give efficiency to those means of grace, either in comforting their hearts, or in enlarging the church. As you value, therefore, the souls of men, your own true happiness, the salvation of your children, and the best interests of our beloved country, beware of undervaluing the gospel and its ordinances; guard, most sedulously, against even a temporary privation of the healthful influences of a stated gospel ministry; and, if you are already deprived of them, spare no pains to regain them; and cease not your prayers to God, both publicly and privately, till he shall send unto you, a shepherd after his own heart.

"3. Thirdly: The love of novelty and change, instability and vacillation of mind, in regard to the doctrines, institutions, and ministry of the church, must be mentioned, as another growing evil, of disastrous tendency. We fear, the scripture is about to be fulfilled, even among us, which says, *the time will come, when they will not endure sound doctrine; but after their own lusts, having itching ears, they shall heap to themselves teachers, turn away their ears from the truth, and be turned into fables.* This spirit has already begun to do its work among us; and, men, under its influence, whenever there is a protracted meeting, or a strange preacher within reach, will leave the most faithful Pastor to preach to vacant seats and empty walls. And what is still worse, this spirit will drive from their homes, however comfortable, and from their

fields of labour, however important and inviting, the best of men, however eminent for piety, sound in doctrine, and indefatigable in duty; for no other cause than the desire of change, the love of novelty, or the hope of having the ear tickled by the popularity of a new preacher. This disposition to set aside the Pastoral office at pleasure, and to prefer an itinerating ministry, is diametrically opposed to one of the most prominent, distinctive, and vitally important features in our Presbyterian system, and to the great design of the Pastoral office, as instituted by Christ; and fraught with most dangerous consequences. It has already begun to threaten our churches; and while it continues among us, we need expect little else than desolation.

"Upon this subject, we cannot forbear giving you, in full, the views and cautions of the American Home Missionary Society, as the result of their long experience and extended information, as published in the Annual report of the Central Agency, in the State of New York, May 1837.

'We consider,' say that Society, 'the *frequent changing of ministers* so destructive an evil, that we are constrained to invite the attention of our Missionaries and churches to the following considerations, in the hope that they will ponder the subject thoroughly; and, by the grace of God, be guided in the path of duty.

'1. We will mention a few of the ways, in which a *minister*, who means to be a Pastor, is injured by frequently changing his field of labour.

'1. *It increases the expenses of his family.* None of our ministers receive more for their services than enough to meet the necessary expenses of the year. Every removal, by loss of time and consumption of property, increases his expenses, from fifty to a hundred dollars. This must embarrass him, and diminish his usefulness.

'2. *Neglect* of *study* is another evil tendency of a changing ministry. In this day of commotion and reading of ephemeral productions, there are but few ministers of sufficient self-command to pursue a course of Theological research, which requires mental agony, but which is indispensable, would they grow in knowledge and be able to feed their flock, —so long as they can depend upon the labours of former years. We are aware, that some churches prefer to have their ministers spend the whole year in visiting. Experience, however, proves, that, with few exceptions, a people never know the worth of their minister, until the last old sermon is used up, or burnt up; and he begins to draw afresh, from the stores of eternal truth, *things new and old.* Such a people may know what they have got; but they never can know what they have lost.

'3. *It diminishes a minister's consciousness of responsibility; and makes him indifferent about the distant results of his labour.* A minister is a man of like passions with others; and needs every possible influence, to induce him to seek the path of duty, and hold him in it. We cannot doubt, that the perpetually recurring thought,—'*I shall probably remain here but a year*," will tend to make him reckless. How is it possible to avoid it? A man, were he as pure as an angel, needs the hope of success, as well as the love of doing good, to kindle his zeal, and prompt him to watchfulness, forethought, and industry. But often, he is a mere

annual hireling, with but a few months at most, to begin and close up all his labours, in a given place. And the agreement which holds him there, has, on the face of it, evidence, that his people regard him with very little confidence; and his prospects are withering, rather than refreshing. We need not wonder, if a man held by the church in such circumstances, should do, or neglect to do, what would render him unpopular, or his labours unproductive.

'4. *It prevents a minister from carrying into effect any important plan for gathering and building up a congregation.* Would he accomplish, what a minister, by the grace of God, may do, all the various circumstances and wants of the whole church and congregation are to be sought out;—the children and youth are to be gathered around him and taught to remember their Creator;—parents are to be instructed how to command their children and households to keep the way of the Lord;—the church is to be purified by discipline; her understanding enlightened; her affections directed; her energies combined; and all her powers enlisted in the enterprize of the world's conversion. Who can accomplish such a work, in one year,—or two years,—or five years! How is it possible for a man, even the best, to clear and prepare the soil, sow the seed, and bring in the ripe harvest, short of ten or fifteen years! He may do something, yea much, but can he shew what a faithful Pastor is capable of doing! Can he carry a church *through* the school of Christ! Can he *train* a *generation* for the service of God!

'5. *It prevents a minister from acquiring the habit of patient endurance, which is so important to an Ambassador of Christ.* A minister, who would exert a solid, holy, and lasting influence in the world, may depend upon being severely tried. He cannot escape trials by changing places. They must and will come. If he attempt to run away from them, and be overtaken at last, he will be likely to imbibe a petulant and fault-finding spirit. If he meet them manfully, and endure them patiently, it will chasten his spirit, and increase his meekness. The easiest way to dispose of ministerial trials, whatever be their nature or magnitude, is to endure them. The habit of endurance, which this course will strengthen, greatly diminishes the severity of trials; and, in the apprehension of the subject, it will probably diminish their number. But, what is of more importance still, trials, well endured, raise a minister vastly in the estimation of his people, while they increase his confidence in the grace of God; and thus, the way is prepared for his exerting a more powerful, salutary, and permanent influence.

'II. We will now name a few of the ways, in which *a church* is injured, by frequently changing their minister.

'1. *It will, almost invariably, lead to the neglect of discipline.* This is one of the most important and painful duties a minister has to perform. When he supposes his residence with a people is merely temporary, it has often presented a fatal temptation to pass over this self-denying duty. His successor takes the same course, until that church, which might have been united, flourishing, and strong, is alienated, few, and feeble.

'2. *It tends to divide and distract a church.* Some churches seem to imagine, that the most safe and certain way to dispose of the great

mass of their parish difficulties, is to dismiss their minister, especially if any serious opposition appears against him. But the people of God may never hope to get a minister who will build them up, without *they* are tried and proved, as well as their minister. They must be *with* him, and *heartily* with him. They must labour with him, and suffer with him; or the cause of christ must suffer, and languish, and die. Now, suppose that a congregation has secured a minister, and a faithful one: Suppose that congregation is in the habit of dismissing their minister as often as any serious difficulty arises; and suppose the truth of God has chafed the consciences of some of the people, so that they feel uneasy: What is the consequence? These restless spirits know, what has been done, more than once, in similar circumstances: By a little artful manœuvering, the minister has been dismissed. Their course is plain; and their work is easy. They know the church will not *endure hardness, as good soldiers of Jesus Christ;* but will shrink from opposition raised against their minister; and though they profess to love him, will part with him, rather than do their duty. Some of the church, however, are willing to hazard any thing necessary to retain him: but, he must go, leaving the church to contend about him. When such a scene has been acted over, again and again, and another, and still another party is formed in a church, their affections, instead of being united and settled upon one, are divided among nearly as many ministers, as there are members in the church.

"3. *It makes them fastidious and fault-finding.* Called as often as some of our churches are, to hear candidates, (not for settlement, but to be *hired* for a year or two,) they unconsciously acquire the habit of criticizing every thing they see a minister do, or hear him say. And as one great object of changing is, to get something new,—something that will arrest attention, they are led to attach an undue importance to novelty; and this begets a disposition not to be satisfied with any thing. This habit, aside from its destructive influence in neutralizing the truth, has led the way to numerous complaints, which have been the cause of bitter regret to the authors of them; and have injured the reputation and wrung the heart of many an affectionate minister.

"4. *It prevents a church from acquiring that confidence in her minister, which, next to the truth of God, is one of the most powerful and delightful instruments of Pastoral usefulness.* When a minister has been in a congregation for a course of years: has often wept with those that weep, and rejoiced with those that rejoice; mingled in all their families, and sympathized with them in the various circumstances through which they have passed; the people then begin to know him, and love him, and confide in him, as their Pastor. When he has followed the child from the Baptismal font, with the instructions and counsels, warnings and entreaties of a yearning Father; been with him when convicted; answered his inquiry,—*What shall I do to be saved?*—led him in prayer when he knew not how to pray; and mingled his tears of joy with the penitent before the mercy seat;—that youth will never forget his Pastor. He knows his Pastor loves him. No voice is more sweet to him, than the one which taught him how to be saved. When a congregation has been thus educated by their Pastor; when they have tried him and proved

him; when they have laboured with him, and wept with him, and rejoiced with him; when they have seen and felt his salutary influence on their own souls, in every family and every department of society;—they reverence and love him as children do an affectionate Father; and are prepared to follow him, as their spiritual guide. But frequent changes forbid the formation of this endearing bond; and shut out a people from its benign influence.

'5. *It destroys the character of a church.* It is not yet to be learned, that a church has a character, as well as a minister. It is not unfrequently that we hear the following inquiries, when persuading a minister to go to a particular church,—*Have they ever had a settled Pastor? Do they often change ministers? Do you know whether they wish to hire by the year, or to settle?* These, and similar inquiries, are made, to decide one question; viz: CAN I BE USEFUL THERE? If a minister, especially one of the better sort, get the impression, that the people are slow to settle a Pastor, and rather contemplate changing once in a year or two, he will be likely to pity the people; but, despairing of success, he will pass on.'

"Dear Brethren: We cannot close this communication, without solemnly cautioning you against all those forms and systems of error, that are beginning to be propagated among us, which either exclude or undervalue the old-fashioned, but fundamental scriptural doctrines of Original sin; total depravity; the absolute necessity of a change of heart; regeneration by the Holy Spirit; justification by the imputed righteousness of the Lord Jesus Christ; and good works, as the indispensable evidence of a man's being in a state of grace:—which set forth Baptismal regeneration, sacerdotal forgiveness of sin, Baptismal justification; and sacramental confirmation, as an easier and more fashionable way of salvation; which lay claim to Apostolic succession in office, and the exclusive right of interpreting, if not of reading the holy scriptures, as well as of administering divine ordinances; and which urge men, as the step of paramount importance, to join the church, as a means of grace;—or, as the only way of safety, to come into *the church*, by Prelatical Baptism and Confirmation, irrespective of their principles and of their lives. Think not, we beseech you, that there is, or can be any easier way of salvation than that which the meek and lowly Jesus hath taught us, by newness and holiness of life, through faith in his name. Guard against these, and their kindred errors, however arrogantly and pompously they may be urged upon you, by men, enrobed in bigotry, and of exclusive pretensions. They are the abominations of Rome, in Pusyitish dress; and they are propagated, with all the zeal and dexterity of primitive proselytism.

"Finally, Brethren,—If you would be joyful in the Lord; if you would see your children and servants growing up around you, as fruitful plants in his vineyard; if you would have the candlestick of the sanctuary to continue its light, and to shine more and more brightly among you; if you would have the church of God revived, enlarged, encouraged, and efficient;—the salt of the earth,—the light of the world; if you would have the world, which lieth in wickedness, converted to God;—we solemnly charge you, to seek, with all diligence, a more elevated and active grade of piety: Be more frequently and more importunate in your closets; let

the holy scriptures be, more scrupulously, the daily lamp to your feet, and light to your path; let brotherly *love be without dissimulation;* associate yourselves more frequently together, for social prayer and solemn praise; maintain a higher standard of family religion; pay special attention to the religious instruction of your children and servants; drill them, more thoroughly, after the example of our fore-fathers, in the excellent standards and catechisms of our church; maintain a constant and strict observance of the Sabbath; and especially, give the honour which is due to the Holy Spirit, and to Him alone;—recognise Him, distinctly and habitually, in his divinity, personality, and appropriate work;—cherish an abiding sense of absolute dependence upon his agency;—and seek, most fervently, in the diligent use of the means of grace, a speedy and a mighty effusion of his sacred influences.

"And now, may that God who hath all hearts in his hand, and who conducteth them whithersoever he will, as the rivers of water are turned, incline your hearts, to the cheerful, willing, and habitual exercise of every grace and virtue which adorns the character of his own children; and may He *make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through* Jesus Christ, *to whom be glory for ever and ever,* Amen."

"By order of the Synod."

(Signed,) "SAMUEL WILLIAMSON, Moderator."

"Charlotte, N. C. Nov. 10th, 1845."

Ordered, that the foregoing Pastoral Letter be publicly read, from every pulpit, within the jurisdiction of this Synod.

Ordered further, that, in addition to the number of copies of the said Pastoral Letter which may appear with the minutes of Synod, fifteen hundred separate copies thereof be printed, for distribution among the several congregations under the care of this Synod.

The committee appointed to examine Mr. McIver's Manuscript Exposition of the Constitution of the Presbyterian church, exhibited their report; which, being read, was adopted, and is as follows; viz:

"The committee to whom was referred the consideration of a book, on the Constitution of our church, prepared for the press and submitted to this Synod, by The Rev'd Colin McIver, beg leave to recommend to Synod, the adoption of the following minute; viz:

"Whereas this Synod has entire confidence in the Orthodoxy of The Rev'd Colin McIver; and whereas it appears, that he has prepared, with great labour and research, a book, designed to be a full and clear exposition of the views of our church, as contained in our Confession of Faith and Catechisms, in our Form of Government and discipline, and in our Directory for worship; Therefore,

"Resolved, that this Synod take great pleasure, in recommending the said work to the patronage of our churches."

"Respectfully submitted.

(Signed,) "JOHN A. GRETTER, "ROBERT H. MORRISON, "ARCH'D BAKER. } Committee."

The chairman of the committee appointed, at the last Stated Sessions, to examine The Rev'd William H. Foote's forth-coming History of the

Presbyterian church in North Carolina, made a verbal statement of some facts, designed to account for the absence of a written report. A communication from The Rev'd William H. Foote, and another from The Hon. David L. Swain, President of the University of North Carolina, in reference to the said History, were received and read. Whereupon, the said communications, and the subject therein embraced, were referred to The Rev'd Adam Gitchrist, The Rev'd Robert H. Morrison, D. D. and, The Rev'd Colin McIver, with direction to report thereon with all practicable expedition.

At 11 o'clock, A. M., according to the arrangement proposed by the committee appointed for the purpose, Synod spent some time in devotional exercises. These exercises were solemn and interesting; and, it is hoped, were found spiritually profitable.

The committee appointed to audit the account of the Treasurer of Synod, exhibited their report; which, being read, was approved, and ordered to be recorded; and is as follows; viz:

"The Committee appointed to audit the Treasurer's account, beg leave to report, that they have performed the duty assigned to them; that they find the disbursements of funds expended accompanied with the necessary vouchers; and that there is now due, from the Synod to the Treasurer, Twenty-four dollars and twenty-four cents.

"All of which is respectfully submitted.

(Signed) "ARCH'D D. MONTGOMERY, "JAMES D. HALL, "ANDREW HOYLE, } Committee."

In view of the languishing state of religion, Synod appointed the First Thursday in February, 1846, to be observed, by all the churches under its care, as a day of FASTING, HUMILIATION, AND PRAYER; and it is hereby directed, that, on that day, earnest supplication be made to the God of all grace, that he would pour out his Spirit upon our churches and people, in copious effusion, heal all our back-slidings, and purify us unto himself, a peculiar people, zealous of good works.

The committee to whom the communications from The Rev'd Mr. Foote and from the Hon. President Swain, relative to Mr. Foote's forth-coming History of the Presbyterian church in North Carolina had been referred, exhibited their report; which, being read, considered, and amended, was adopted; and is as follows; viz:

"The committee to whom was referred the communication of The Rev'd Mr. Foote, relative to his forth-coming History, together with a communication from President Swain, on the same subject, respectfully recommend to Synod, the adoption of the following resolutions; viz:

"Resolved, 1. That Synod signify to Mr. Foote, their desire, that his History be put to press, as soon as he can make it convenient.

"2. That a subscription be now opened among the members of the Synod, for the said work; and that the Stated Clerk be required to forward, to The Rev'd Mr. Foote, the names of the subscribers obtained, at this time, together with the number of copies affixed to each, and also a list of the members of Synod that are now absent.

"3. That the book be bound in a neat style, in muslin gilt, and in an Octavo form." "Respectfully submitted.

(Signed,) "ADAM GILCHRIST, "ROBERT H. MORRISON, "COLIN McIVER, } Committee."

The Stated Clerk submitted a Synodical Report to the General Assembly, grounded on the Annual reports of the Presbyteries to this Synod; which, being read, was adopted; and ordered to be recorded; and is as follows; viz:

"The Synod of North Carolina report to the General Assembly, that they consist of Three Presbyteries, and that these Presbyteries consist, in whole, of Seventy-four members; having, under their care, One hundred and forty-one congregations, ten licentiates, and twelve candidates: viz:

Presbyteries.	Ministers.	Congregations.	Licentiates.	Candidates.
1. Orange.....	.....26.....	.....42.....	.....3.....	.....6.....
2. Concord.....	.....29.....	.....53.....	.....1.....	.....1.....
3. Fayetteville...	.....19.....	.....46.....	.....6.....	.....5.....
Total.....	.....74.....	.....141.....	.....10.....	.....12.....

"The Synod further reports, that, within the past year, its Presbyteries have licensed two Probationers; instituted, in four instances, the Pastoral relation, by the solemnity of Installation, in cases in which the ministers had been previously ordained; dismissed three ministers, three licentiates, and one candidate, to be connected with other Presbyteries; dissolved seven Pastoral relations; and lost, by death, two ministers;,and that their next Synodical Sessions are to be held, in the Presbyterian church in the Town of Greensborough, in the county of Guilford, N. C., to commence on Wednesday the 30th of September, 1846, at 7 o'clock P. M.

"By order of the Synod.

(Signed,) "COLIN McIVER, Stated clerk."

"Charlotte, N. C. Nov. 10th, 1845."

The Rev'd Daniel A. Penick was appointed, to preach, before this Synod, at its next Stated Sessions, a Sermon, on the subject of Foreign Missions; and, in case of his necessary absence, The Rev'd Evander McNair was appointed his alternate.

Resolved, unanimously, that the thanks of this Synod be given, to the citizens of Charlotte, for their kindness and hospitality to its members; and to our Methodist brethren, for their courtesy, in opening their pulpit to its ministers, during the present Sessions.

The Rev'd James F. W. Freeman was appointed to communicate the above resolution, to the citizens of Charlotte, and to our Methodist brethren.

Ordered, that the Minutes of the present Sessions of Synod be printed, in pamphlet-form; and Messrs. George McNeill and James Martine were appointed a committee to assist the Stated clerk, in the execution of this order.

Adjourned, to meet in the Presbyterian church in the Town of Greensborough, in the County of Guilford, and State of North Carolina, on Wednesday, the 30th of September, 1846, at 7 o'clock, P. M.

Concluded with Prayer, singing, and the Apostolic Benediction.